Published monthly by Concordia Publishing House, St. Louis, Mo.
Subscription price, $2.00 per annum, payable strictly in advance.
In St. Louis, Canada, and in foreign countries, $2.10.
Entered at the Post Office at St. Louis, Mo., as second-class matter.
Acceptance for mailing at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized October 5, 1918.

THEOLOGICAL MONTHLY.

Published by the

Evangelical Lutheran Synod

of

Missouri, Ohio, and Other States.

Vol. IX. — December, 1929.

CONCORDIA PUBLISHING HOUSE,
ST. LOUIS, MO.

THEOLOGICAL MONTHLY.

Edited by the Faculty of Concordia Seminary, St. Louis, Mo.

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THEOLOGICAL MONTHLY.

VOL. IX. DECEMBER, 1929. No. 12.

Vale atque Ave.

Our readers, we are sure, will indulge us as we are employing the ancient *Ave atque Vale* in inverted order. Owing to the decision arrived at by the last convention of our synodical body, the THEOLOGICAL MONTHLY is now bidding its readers farewell, but it is a farewell which includes a cheerful, cordial *Auf Wiedersehen!* The resolution of Synod reads: *"Resolved,* That *Lehre und Wehre,* the THEOLOGICAL MONTHLY, and the *Homiletisches Magazin* be merged into one monthly." In keeping with this resolution of the organization to which the THEOLOGICAL MONTHLY belongs and which primarily it has sought to serve, our journal will now cease to have a separate existence; but it is hoped that, when the new journal appears next January, embodying the THEOLOGICAL MONTHLY and its older sisters, it will be found to have a wider range of usefulness than any one of the three magazines mentioned had in the past. *Unitis viribus!* was the motto in the minds of the delegates when they voted for the resolution merging our three theological magazines. May, under the kind dispensation of God, the fond hope which inspired the action of Synod be fully realized! That the policy of the new journal will be the same as that of our papers in the past, that the earnest endeavor of the editors will be to set forth and defend the teachings of the Word of God as promulgated in the Confessions of the Lutheran Church, does not need any special emphasis. It will not be amiss to state here the conviction that the splendid work done by the two men who gave most generously of their time and talents for the success of the MONTHLY and its predecessor, the *Theological Quarterly,* Dr. W. H. T. Dau and Dr. A. L. Graebner, will not be forgotten. The new journal will bear the title *Concordia Theological Monthly* and will cost $3.50 a year. In conclusion, journals such as ours come and go, but *Verbum Dei manet in aeternum.* A.

Studies in First Peter.

The Christian Hope.

1 Pet. 1, 3—9.

Peter has been called the Apostle of Hope. That appellation is certainly justified. Not only do his letters breathe the spirit of serene peace and holy joy, but there are found in them distinct and jubilant references to the hope which fills the hearts of the believers and buoys them up in the trials of this life. It is my intention to attempt to set forth the great thoughts which are contained in one of the *loci classici* of this doctrine, 1 Pet. 1, 3—9.

When in the first century of our era the Christian religion came upon the scene, the world was full of pessimism. The official heathen religions had no hope to offer to their devotees. Their great singers and thinkers, when looking into the future, all sounded a note of sadness. And thus it had been, though the emphasis had not been so marked, from time immemorial. What a drab and cheerless existence, for instance, is Homer, in the 11th Book of the *Odyssey,* ascribing to the departed, who are dwelling, as he says, in an ἀτερπὴς χῶρος, a joyless place! Hence his lamentation that the universe presents a profound riddle, which we human beings cannot solve. Yes, if life ends in everlasting gloom and wretchedness, then one cannot understand why God took pleasure in creating us. The great tragic poets voice similar complaints. Thus Sophocles says: "Blessed is he who has never been born; the second-best boon is for the living hurriedly to depart thither whence he has come." Paganism had nothing to suggest to the weary and heavy laden except suicide. *Patet exitus!* It is true that some of the heathen sages spoke of the life to come in glowing terms, but they lacked all assurance. We may here recall one of the concluding statements of Tacitus in the biography of his father-in-law Agricola: "*Si quis piorum manibus locus, si, ut sapientibus placet, non cum corpore exstinguuntur magnae animae, placide quiescas.*" (If there is any place for the spirits of the God-fearing, if, as the wise think, great souls are not blotted out together with the body, rest peacefully.) The great Roman historian could speak of the immortality of the soul only with an "if." Inscriptions on tombstones frequently read: "I was not and came into being; I was and no longer am existing. So much is true; whoever speaks differently is lying; for I shall not be." It got to be the fashion to drown the thought of death by riotous living. An old inscription on a tombstone says: "I was nothing and am nothing. You, who

are reading this, eat, drink, play, come." Cf. Uhlhorn, *Kampf des Christentums mit dem Heidentum;* Friedlaender, *Sittengeschichte Roms;* Cobern, *New Archeological Discoveries.* Stoicism, which was the dominant philosophy of the period, could recommend nothing but resignation. "It aimed at cherishing an insensibility which gave no real comfort and for which it offered no adequate motive. . . . Its marked characteristic was a despairing sadness, which became specially prominent in its most sincere adherents. Its favorite theme was the glorification of suicide, which wiser moralists had severely reprobated, but which many Stoics belauded as the one sure refuge against oppression and outrage." (Farrar, *Early Days of Christianity.*) The lower classes, living largely in a state of wretchedness and degradation, many, many of them being slaves, shared the views of their superiors. In whatever way they could, they tried to find their heaven on earth; as for the future, they stared into dark night. The situation, it is true, was different among the Jews, whose Sacred Scriptures contained promises of the Messiah and of redemption, comforting and strengthening human hearts. But, alas! these promises of God had largely been lost sight of. Religion to a great extent had gotten to be a mechanical thing, consisting in the observance of a number of rules and regulations; and a religion of works cannot be one of confident hope. Thus most people of that age, when thinking of the beyond, were harassed by uncertainty, gloom, and despair.

Into this dismal darkness came the Gospel of Jesus Christ, bringing a message of radiant hope. It was one of the great characteristics of the teachings of Jesus that it offered peace for the present time and happiness and joy with respect to the future. How strange this teaching must have sounded to the people of that age! Here there was something altogether different from what they had heard before. After a night of anxiety and terror a bright day began to dawn. Peter in glowing terms dwells on this part of the Christian teaching.

The apostle opens his discussion with these words: "Praised 1 3-5
be God and the Father of our Lord Jesus Christ, who, according to His abundant mercy, through the resurrection of Jesus Christ from the dead, has regenerated us, so that we possess a living hope, an inheritance that is incorruptible, undefiled, and preserved in the heavens for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time." It is clear that Peter wishes to direct the attention of his readers to a glorious prospect opening up for them as they look ahead. They

are, he says, in possession of a hope. — A word or two about the concept of hope will not be amiss. Hope, we must remember, is not identical with faith, although closely related to it. 1 Cor. 13, 13 here comes to mind, where faith, hope, and love are distinguished from each other. Meusel's *Handlexikon* has some illuminating statements on this subject. It says (*sub voce Hoffnung*): "Hope at the same time is faith, and faith is hope. Cf. Heb. 11, 1, conviction concerning things hoped for. . . . The difference between hope and faith rests more on the respective objects than on the psychological acts involved. It is the same God-given power of the soul which believes and hopes, which by faith transports itself into the invisible and by hope into the future world, which in the former overcomes the antithesis between appearance and essence and in the latter the antithesis between the present and the future possession of a Christian, between his present situation and his ultimate destiny, and which in the former is the opposite of seeing, in the latter the opposite of enjoyment. Cf. 2 Cor. 5, 7 and Rom. 8, 14. . . . *Πίστις* is directed toward *δικαιοσύνη*, *ἐλπίς* toward *σωτηρία*. Faith prays the Fifth Petition, hope the Seventh Petition of the Lord's Prayer." In the same article, Melanchthon is quoted as saying: "*Differunt autem fides et spes, quia fides in praesentia accipit remissionem peccatorum, sed spes est expectatio futurae liberationis.*"

The word hope in the Scriptures at times refers to the act of hoping; then again, by means of a figure of speech, it signifies the object hoped for. Bengel thinks that in our passage the latter meaning is intended; he explains the word as signifying *haereditas coelestis*. But evidently that view is incompatible with the immediate context, hope being termed live or living, a quality which we cannot well ascribe to the heavenly inheritance. Peter, it is true, is making mention of the estate which is prepared for us in heaven; but it must not be thought that he wishes to identify the two terms, hope and inheritance. He states that we have a hope and then adds that we have an inheritance awaiting us in heaven. The second expression supplements the first.

Peter's first concern is to emphasize that the hope of the Christian is something they entirely owe to God. Witness the doxology with which the passage begins. The Christians did not have this hope by nature; the second birth, regeneration, had to occur before they became possessors of it. That second birth, says Peter, was the work of God, who was induced to effect it, not by anything good in us, not by the faith which He saw would be living in us later on, not by good works which we had done or were to do in

the future, but solely by His mercy. If anybody is looking for a clear declaration setting forth the monergism of divine grace, here he has it. Pelagianism, ascribing to natural man the power to convert himself, and synergism, according to which man can in a measure assist the Holy Spirit in the work of regeneration, are both excluded.

With the advent of the new life, the creation of faith, Peter tells his readers, came hope. Where there is faith, there is hope. These two cannot be separated. The minute that the jailer in Philippi believed, his despair was gone, and sweet hope filled his soul. It is living, the apostle tells us. The antithesis would be vain, worthless, idle, having no prospect of fulfilment. Hence living here signifies that the hope of the Christian will not be disappointed.

We furthermore note the statement of the apostle that God has begotten us unto this lively hope by the resurrection of Jesus Christ from the dead. Some commentators wish to connect the last words with *ζῶσαν*, living. The majority prefer to take it as modifying the participle *ἀναγεννήσας*, which is certainly the more natural way. But what does the apostle mean to say? In what respect did God regenerate us through the resurrection of Jesus Christ from the dead, so that we have become possessors of a living hope? Some say that the resurrection of Jesus is a *pledge* that we shall be blessed in eternity. My objection to that view is that Peter is not speaking of a pledge; he evidently is referring to the means of our regeneration. Note the *διά*. It seems clear that he here teaches us to view the resurrection of Christ as Paul views it, for instance, in Eph. 2, 5: "When we were dead in sins, God hath quickened us together with Christ." When Christ was raised, we, who believe in Him, were raised with Him, that is, through faith such a close connection is established between Him and us that we become partakers of what happened to Him. It is a marvelous doctrine, but about its Scripturalness there can be no doubt. Stoeckhardt, when discussing this great truth in his *Commentary on Ephesians,* says (p. 121): "Now, after His resurrection, Christ, even according to His human nature, according to His body, which He gave into death, has a divine spiritual existence, life, and being, or, which means the same thing, a glorified body and life. In this His divine, spiritual life we received a share when God raised us from spiritual death. Of course, for the first, this applies, not to our body, but to our spirit, to our moral nature. The new life of regeneration is life from the life of Christ." We can now see that faith inevitably includes hope. If faith means such an inti-

mate union with Jesus that we share in His life, which is one of unending, everlasting glory, then the conviction cannot be lacking in the Christian that glorious things lie ahead of him.

Peter, continuing, says: "to an inheritance incorruptible, undefiled, and unfading, preserved in the heavens for you." As stated before, the apostle here supplements what he has just said about our possessing a living hope through the regeneration wrought by God. He here mentions the object to which faith is directed. How beautifully does he expand the metaphor which he introduced when he spoke of God's begetting us again to a lively hope! The *Expositor's Greek New Testament* draws attention to this point, saying: "As God's sons, in virtue of their regeneration, they [the Christians] are God's heirs (Gal. 4, 7) and have a heavenly inheritance." And this inheritance is one of surpassing beauty and value; it is incorruptible, no harm can come to it, nothing can destroy it. It is undefiled, or undefilable; no vandal can mar its beauty. It is unfading; it is not like a pretty flower which we pick and which after a few hours is drooping and has to be discarded. The inheritance of God's children is like a wreath that is ever fresh, green, and attractive. Moreover, it is an inheritance that is kept in heaven for you, says Peter. There is no danger that we shall be robbed of it; highwaymen, burglars, aye, all the experts of the underworld cannot lay hands on it. These words at the same time help us to apprehend the true nature of the inheritance Peter is speaking of, informing us that it is not an earthly object to be enjoyed during our present life, but that it is kept in the heavens. Thither we have to let our thoughts soar.

The idea may oppress the Christian that, while a magnificent inheritance is waiting for him in heaven which nowise can be lost, he may be lost to the inheritance. Peter reassures him on that point, saying in v. 5: "who are kept by the power of God through faith for salvation ready to be revealed in the last time." Our own strength, indeed, is not sufficient to keep us on the road leading to the coveted goal. But God's power is active in our behalf, working, it is true, not in irresistible fashion, but maintaining faith in us, so that we finally become possessors of the salvation which even now is ready to be revealed in the last time, namely, on the Day of Judgment.

Not more than a cursory glance at the remaining verses is here possible. Vv. 6—9 I translate thus: "In which time you will rejoice, being now, if need be, for a short time distressed by manifold trials in order that the approved character of your faith, more

precious than gold which perishes, but which is tried by the fire, may be found for praise and honor and glory in the revelation of Jesus Christ, whom you love although you do not see Him; and, believing on Him, even though now you are not beholding Him, you will rejoice with an unspeakable and glorified joy, attaining the end [goal] of your faith, the salvation of souls." Peter here by contrast, in the first place, dwells on the tribulations to which the Christians on earth are subject. There is a sharp antithesis between the "now" and the time at and after the revelation of Jesus Christ. For the present God's children must be willing to suffer. It is to be noted that Peter does not picture the life of the Christian in this world in seductive colors. He by no means hides from them the truth that, as Paul and Barnabas put it (Acts 14, 22), "we must through much tribulation enter into the kingdom of God." In fact, it was the constant practise of the apostles to disillusion their hearers as to the life which awaited them here on earth after they had become believers. But these tribulations serve a good purpose, says Peter; they test our faith. And at that, they will last but a short time. The day of deliverance will come. Then songs of holy triumph will burst from the lips of God's children, when they will see Him in whom they now believe and whom they love, their dear Redeemer. The rejoicing will be such that we cannot adequately describe it. At the same time it will be glorified, all carnal, imperfect elements having been removed. When that day comes, the goal will have been reached, the conflict will be over, complete salvation will have been realized.

In looking back upon what Peter has here taught concerning the hope of the Christian, we see that he has focused everything on one point, namely, on the pure bliss which will be ours when we shall have entered the heavenly home. It is well to think of the expressions he has used: an incorruptible, undefiled, unfading inheritance, kept in the heavens, salvation ready to be revealed in the last time, praise, glory, and honor at the revelation of Jesus Christ, the end or goal of faith, the salvation of souls. All these terms bid us look upward. There is not a hint in this passage that our hope as Christians is to fasten itself on something to be enjoyed here on earth.

As is well known, the Chiliasts are looking forward to a kingdom of Christ here on earth. It is true that they differ among themselves, and for that reason it is difficult to speak of Chiliasm in such a way that all advocates of it are described. A Chiliasm which has had many representatives, even in Lutheran circles, has

assumed that, while the Gentile Church of the present day is declining, our Lord will convert Israel, raise the martyrs, and with these two classes of people begin a glorious reign in Canaan. Satan at the beginning of this period will be bound, the Antichrist will be destroyed, the kingdom in Palestine will exert a marvelous influence on the rest of the world, bringing many people into the fold of the Good Shepherd. This happy period will last a thousand years. At its termination Satan will again be free. He will gather his forces, there will be a terrible battle, in which he will be utterly vanquished. This victory of Christ will be followed by the end of the world, the resurrection of all the dead who were not raised before, and the final Judgment. If this view were right, then we should be justified in looking forward to a period of joy, honor, and glory here on earth; then our hope quite correctly would be focused on something this world offers; and the view that only in heaven will our highest longing be realized would have to be abandoned. It is true that the Scriptures are quoted to support chiliastic notions. Rev. 20, 1—10 is supposed to be an impregnable citadel for the idea that Jesus in a visible manner will reign here on earth before Judgment Day for a thousand years. Rom. 11 is thought to teach clearly the conversion of the Jews as a nation before the end of the world. From the Old Testament many passages are cited to show that the views mentioned are Scriptural. One must admit that many people who defend the plenary inspiration of the Scriptures and wish to be faithful to every word in them are to be found in the camp of the Chiliasts. Of them we may say in the words of Paul that they have a zeal of God, but not according to knowledge. They disregard the sound hermeneutical principle of interpretation that we must by all means be guided by the clear passages of the Scriptures and that texts which are less clear, especially such as are couched in figurative language, must be interpreted in the light of the statements that are not metaphorical. Luther very correctly says that the old teachers use clear texts of the Bible to illumine those that are dark, while the Enthusiasts (*Schwaermer*) are using the dark texts to obscure those that are clear and plain. The passages mentioned, when interpreted according to sound hermeneutical rules, will all be found not to contain the sense which the Chiliasts find in them. Rev. 20 does not speak of the reign of Christ and His saints *here on earth*. The latter phrase is simply an addition made by the imagination of the Chiliasts. Rom. 11 does not speak of the conversion of all Israelites that ever lived or that will live at a certain time. According to

the context it uses the term "all Israel" (Rom. 11, 26) in the sense of the fulness of Israel, the elect in Israel. The Chiliasts overlook that one of the great points of St. Paul in the discussion, Rom. 9—11, is the distinction between the physical Israel and the true Israel, that is, the elect among the descendants of Abraham. (Cf. especially Rom. 9, 6 ff.)

The passages in the Old Testament which predict that God in the time of the new covenant will exalt His people Israel and send an era of peace and plenty on earth (Is. 2 and 11, Micah 4, and many other passages) have a spiritual meaning and have been fulfilled, or are being fulfilled, in the Church which Jesus has established. Let the reader think of the texts which say that in the coming of Christ God has visited His people and brought to pass His grand promises, that the kingdom of God is in existence on earth since Christ has appeared, Luke 16, 16; 17, 21, and that prophecies like Jer. 31, 31—34 are said to have been realized with the arrival of the new dispensation. (Cf. Heb. 8, 8 ff.) In addition, let him reflect on the description which Peter here gives, on the one hand, of the Christian hope, and on the other, of the life of the believers here on earth, and the groundlessness of the millennial notions will become evident to him.

One more remark seems necessary. The hope of the Christian, as pictured here by St. Peter, "entereth into that within the veil, whither the Forerunner is for us entered," Heb. 6, 19. 20; that is, it is centered on the home and the glories above. There can be no doubt that it is otherworldly. The tendency of many Christians to-day is to cast the anchor of their hope into the sand of the present world. The modern mind spurns the longing for the peace of paradise and finds its delight in the social gospel, which endeavors to improve conditions here on earth. Now, whatever view one may take of the social gospel, it is certain that the apostles did not teach it. While they emphasized love for our suffering fellow-men and the earnest endeavor to aid all whom we can, they unceasingly pointed upward to the inheritance reserved in heaven. And that the contemplation of these treasures in the beyond did not paralyze their activity, history abundantly testifies. Stalker in his beautiful discourse on hope (*The Seven Cardinal Virtues*) says: "The world is too much with us, and it is so real to our apprehension that the other world appears shadowy. The hope laid up in heaven does not captivate us much. Why is this? Perhaps it is because we take our profession of religion too easily; we are too afraid of giving offense; we provoke no opposition; we do not take up the cross

and follow Jesus. The result is that we are comfortable and unmolested. But we pay the penalty of our comfort. Our spirits grow gross and vulgar, and our hope loses its intensity. When Christians were sacrificing everything in this world for Christ, the world to come was exceedingly credible and delightful, and I have no doubt the day may come when, Christians being persecuted for their faith, the hope of heaven will again be as great and pure as ever." May the second-last verse of the Bible accurately describe our sentiments: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Amen.

A.

The Means of Grace.

With Special Reference to Modernism.

By Prof. P. E. Kretzmann, *Ph. D., D. D.*

(Conclusion.)

5.

It is strange, but true, that the devil's arguments always seem the most plausible to men in general, just as they carry great weight with the natural inclination of even the Christians, whether they be incumbents of the ministerial office or not. Luther had the habit of calling this tendency *Meister Kluegel* and *Frau Naerrin,* and he was particularly provoked because he had to fight this inclination both in himself and in others. The only way in which the heart may be established in the truth is by grace, as the writer of the Epistle to the Hebrews says in chap. 13, 9, and by taking our reason captive daily under the obedience of Christ, as St. Paul has it in 2 Cor. 10, 5. In order that we also may do this, each one in his own station and within his own circle, it may be well, in connection with the facts which have been brought to our attention with regard to the Modernists of all times, in their attempts to take away the power and the comfort of the means of grace, to discuss at least some of the practical questions and difficulties which come up from time to time and tend to cause confusion in our own ranks.

Such a confusion crops up from time to time with regard to set forms of preaching and teaching, the contention being that a true preacher should depend upon the promise of Christ: "Take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak." Matt. 10, 19. True enough, that was Christ's promise to His disciples, to whom He also gave many other special promises concerning the immediate

imparting of His Spirit. But the successors of the apostles in the ministerial office have no such absolute promise; they are not in possession of inspiration as were the Twelve and St. Paul. If the charge is made that sermons are dogmatical, with formal phraseology and treatment, as though an address, also in the pulpit, prepared according to the laws of logic and in keeping with certain standards of public speaking, cannot become the vehicle of the Holy Ghost and His power, such a position is untenable in the light of Scriptures. It is by no means a necessary conclusion that a sermon or a lesson in the Catechism is cold, formal, or more or less mechanical just because it is prepared. One of the fundamental requirements of the holy office is that the incumbent be "apt to teach," 1 Tim. 3, 2, "able by sound doctrine both to exhort and to convince the gainsayers," Titus 1, 9; and St. Paul writes to his beloved son in the faith: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Tim. 2, 2. Even the most cursory examination of the speeches contained in the Book of Acts will show that the various speakers, not only Paul, but also Peter, built up their sermons according to the rules of logic and with due attention to style and vocabulary.

And again, to say that teaching in the religious field is not chiefly and essentially the imparting of knowledge in some form is to differ from Scriptures, which admonish us to teach the truths revealed by God "diligently to our children." Deut. 6, 7. Our Lord Jesus Himself taught in the Temple and in the synagogs, powerfully indeed and not like the scribes, but yet according to the manner of teaching which set forth truths in a connected manner, in keeping with the laws of speech and of logic. St. Paul admonishes Timothy: "Till I come, give attendance to reading, to exhortation, to teaching." 1 Tim. 4, 13. Of course, all preaching and teaching is to be the expression of a personal, joyful conviction, so that every minister and every other person working in the Word and in the doctrine will teach the things which concern the Lord Jesus Christ with all confidence, as it is stated of Paul, Acts 28, 31; but the absence of this "parrhesia," of this wonderful confidence and certainty, is not to be blamed on set forms of teaching and preaching, but on the lack of faith or of courage of one's convictions. Let us not forget what we heard above about false enthusiasts.

Of the questions which agitate the minds from time to time with regard to certain points connected with Baptism the follow-

ing occur most frequently. As far as the baptism of children is concerned, we find a number of people, not only of such as have come to us from sectarian circles, but also such as have been brought up within the Lutheran Church, who insist that little children are innocent. To them infant baptism is merely a rite of initiation, an act of reception into the membership of the Church. They resent the idea that the children receive forgiveness of sins in baptism. Evidently such people have a wrong conception of conscious sinning as distinguished from original or inherited sin. Because the actions of children in the early days and weeks of their lives cannot be construed as volitional, it does not follow that sin can in no way be ascribed to them. For that reason the Lutheran pastor must constantly revert to the truth of Holy Scriptures, especially from Ps. 51, where we have the clear words: "Behold, I was shapen in iniquity, and in sin did my mother conceive me," to which we must invariably add the statement of our Lord in John 3, 6, where He lays down the fundamental principle: "Whatsoever is born of the flesh is flesh." In addition to this, every Christian must always keep in mind all the other passages of the Bible in which the natural corruption of man is ascribed also to children.

Another question in which reason attempts to play a part is that of the time, the exact moment, when faith is wrought during the administration of Holy Baptism. Since the call of the Bible is: "Repent and be baptized," repentance already including faith, and since the Lord says: "He that believeth and is baptized," therefore some Christians become confused with regard to infant baptism, where it is impossible for us to determine at what moment faith has been wrought. The difficulty is due to the limitations of our reason, to the fact that many expressions which are ordinarily used refer to adult baptism, and to the other fact that our formula for Baptism is, to all intents and purposes, the same formula which was used in the ancient Church for the baptism of adults. Incidentally it may be said that it is doubtful whether we could prepare a formula which would remove all difficulties. One thing is sure, namely, that infants are not believers before they are brought to Holy Baptism. Our formula correctly states in the opening sentences: "This child is also poisoned and polluted with the same sin and subject to eternal death and damnation." A second fact which permits of no doubt is this, that Baptism works regeneration, and this regeneration includes faith, being, in fact, its essential part. But just at what point during the administration of the Sacrament faith is wrought cannot be definitely determined. It is

not safe to connect it specifically with the moment when the water touches the child, although it is correct to say that the water of Baptism becomes the vehicle of the grace of God. But it is never safe to speak or to teach in such a way as to convey the idea that there is a mechanical or magical power in the water. The words of Luther are wisely chosen when he writes: "It is not the water indeed that does them [namely, the great things which are spoken of in the previous section], but the word of God which is in and with the water, and faith, which trusts such word of God in the water." We ought to emphasize that faith is given and sealed in, with, and through Baptism and not attempt to fix the time, the exact moment, when the Holy Spirit works faith in the heart of the child. The word and the earthly element, coming together and actually applied, are essential for the Sacrament. Dr. Pieper asks: "At which point in the baptismal act are we to think of faith as coming into being? Luther is not particularly concerned about fixing the time or moment. What Luther wishes by all means to emphasize is this, that the child is not baptized on account of the faith of the sponsors or that of the Christian Church or in anticipation of its own future faith, but that it be regarded as having its own faith. It is safest to place the genesis of faith within the act of baptism itself, as Luther himself says: When the pastor deals with the children in Christ's stead, he blesses them and gives them faith and the kingdom of heaven; for the work and act of the pastor are the word and act of Christ Himself. It is clear that the essential parts of a proper baptism are found in the application of water in the name of the Father and of the Son and of the Holy Ghost."

A question which is often asked in this connection concerns the membership of baptized children before they reach the age of conscious personality. It is often correctly stated that members of the Church Invisible are to be found wherever the means of grace are in use, even if only the children who are still in their baptismal grace may be properly so designated. This is undoubtedly true; for it may be conceded at once that infants, since they do not consciously oppose the Holy Spirit, are without exception regenerated and made children of God in and by Baptism. Of course, it must be borne in mind that these statements refer to well-ordered conditions. The Church has never countenanced promiscuous baptism, if this expression may be used. Lutheran missionaries do not practise baptism as did the great Jesuit missionary Francis Xavier, of whom it is reported that he simply passed along

the highways or through the villages where tiny children were playing and sprinkled them with water, while he repeated the formula of Baptism. That means to draw the Sacrament down to the level of a trivial ceremony, to ascribe to the water magical power, and to disregard the element of fellowship which is brought into distinct connection with Baptism. It is a matter of pastoral wisdom for the Church and all its members to inquire concerning the relation of infants who are brought to Baptism to those who are responsible for them. The background of the Christian home or at least some evident Christian influence is demanded by us before we receive a child for Baptism. For this reason our sponsor system is also very valuable, for it provides an additional safeguard as far as the Church is concerned.

As to the length of time we may suppose the grace of Baptism certainly to last, it may well be answered that it lasts until the age of first understanding or of discretion is reached, when children become conscious of the moral element in their acts. The age will differ in different individuals, but may usually be said to coincide with the age when children begin to speak fairly fluently. While no hard and fast rule can be made, the wisdom and the caution of the Church has ever been evident in the fact that we strongly urge parents and sponsors to teach children entrusted to them the first prayers and the fundamental facts concerning salvation just as soon as they are able to understand the language of their parents to the extent which here comes into consideration. It is in this sense that we earnestly warn against the neglect of Holy Baptism, and for the great majority of our baptized children it is undoubtedly true that the grace received in Holy Baptism and strengthened at a very early age through further teaching of the Gospel-message will have a better background and the opportunity to remain with them throughout their lives.

Another question is that which concerns the necessity of bringing children to Baptism just as soon as possible. While we are very careful not to declare that such children are absolutely and everlastingly condemned in whose case the administration of Holy Baptism was not possible, as far as human beings can judge, we lay the sacred obligation upon all parents and relatives of children born within the Church to bring them to the Sacrament at the very earliest opportunity or to make use of emergency baptism if circumstances seem to demand this. For the comfort of such parents as have not been able to have a child baptized in spite of their efforts to have the Sacrament administered at the earliest

opportunity, we may say that while we are bound to the means of grace, God is not so bound, and we have the evidence of John the Baptist's case that God can well give His Holy Spirit even before birth, and therefore regeneration is possible without any outward means of grace.

A question which may become of great practical importance is this: Is the act of baptism valid if performed by a pastor who for his own person or as a member of his denomination denies the essential facts of the doctrine of Baptism? It is true, of course, that the validity at all times depends upon the use of Christ's command or the words of institution. The following distinction is here to be observed. The Word and the Sacraments are both means of grace, but the former may be preached effectively by any one, provided he presents the Gospel-truth. But in the case of the Sacraments, particularly Holy Baptism, another element enters, namely, that it is a confession of membership and fellowship, the acceptance and declaration of membership in the church-body so concerned. In an anti-Trinitarian body, for example, the meaning connected with the names of the Trinity is not that of the Bible, and therefore such officiating is not acceptable. If we know that a person was baptized in a church-body which denies the fundamentals of Christian truth, in particular the Trinity, we cannot recognize the validity of a baptism performed by an unbelieving pastor of an unbelieving body. The former ceremony has no significance, and the Sacrament which we administer is in truth the first Baptism received by such a person.

A final question with regard to Holy Baptism is that which concerns the instruction of such as desire Holy Baptism and membership in the Church. Just as soon as a person is able to understand the fundamental facts pertaining to his salvation, he ought to receive enough instruction to be able to confess his faith before receiving the Sacrament; for the order of Scripture is: "He that believeth and is baptized shall be saved." This is in keeping with those passages of Scripture that show us people receiving Holy Baptism. The Jews were baptized of John, confessing their sins, since John's call was: "Repent and be baptized," and his baptism was rightly called the baptism of repentance for the remission of sins. The centurion Cornelius likewise gave evidence of a thorough knowledge of the fundamentals of Christian knowledge before he was baptized at Peter's direction. And of the eunuch of Ethiopia, Philip directly asked a confession of his faith before he administered the Sacrament. It is an essential feature

of true Christian practise to have thorough indoctrination before receiving people into membership. (Indoctrination and reception of adult members.)

The chief difficulty connected with the doctrine of the Lord's Supper is that concerning the presence of the body and blood of Christ in the Sacrament. This is evident even from the fact that the average Protestant in sectarian circles will accuse the Lutherans of teaching transubstantiation or at least consubstantiation. It seems that it is very hard even for their theologians simply to accept our Lutheran Confessions on the matter of the sacramental presence. For with great definiteness our Lutheran Confessions as well as the writings of the Lutheran teachers have rejected every term which does not express the exact statement of Scriptures. Transubstantiation implies a transformation of the elements in the Sacrament. Consubstantiation implies a union or mixture of the elements in a local and physical sense, a notion which is expressly condemned in our Confessions as Capernaitic eating and drinking. Impanation implies that the body and blood of Christ are found locally in the bread and the wine, and this term is likewise rejected by all true Lutherans, just as the term subpanation cannot be held, since it likewise assumes that the body of Christ is present within the bread in a physical and local manner. We also reject the symbolical, or significative, theory held by Zwingli and his followers, Luther's stand at Marburg having definitely determined the manner in which the truth has since been defended against this peculiar perversion. We also reject the dynamic theory, the notion that the substantial presence is merely dynamic, as most of the Modernists hold, the celebration of the Sacrament without the true body and blood of Christ serving merely to affect the emotions by the memorial of His suffering and death and thus conveying the power immanent in the body and blood of Christ in heaven. To all true Lutherans the presence of the body and blood of Christ is a sacramental presence, which cannot be defined beyond the clear statements of Scripture. We know that the bread in the Sacrament is the communion of the body of Christ, and we know that the wine in the Sacrament is the communion of the blood of Christ. Therefore the best way of putting it, in teaching young and old, is to use the expression coined by Luther and stating: "It [the Lord's Supper] is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself." May God preserve us steadfast in His Word and truth unto the end!

Soli Deo Gloria!

THE THEOLOGICAL OBSERVER.

The Unionistic Trend of American Sectarianism. — The tremendous merging of churches which during the past years was witnessed in our country is only the beginning of a movement which is designed to unite all churches in the United States and, if possible, of the entire English-speaking world. The objective is a "world union" of all churches. In order that this end may be attained, the *Christian Herald Institute of Religion,* an ardent advocate of the world union, makes the following suggestions to the groups of churches favoring the huge merger: —

"a) We recognize the contribution which the community-church movement is making to the cause of Christian unity; but we call attention to the importance of this movement establishing and maintaining a vital connection with the missionary, benevolent, and educational enterprises of the Church as a whole. As a step toward this end, we note with satisfaction the relations recently established between the community church workers and the Federal Council and Home Missions Council.

"b) We recommend that, in order to hasten the improvement of conditions in the weaker communities and the countryside, strong state federations or home missions councils be formed, which shall relate the resources of the stronger churches to those that are weaker.

"c) We favor new experiments in cooperation between different denominations or groups, which, if successful, may afterwards be repeated on a larger scale.

"d) We suggest that a study be made of the possibilities of uniting the business services of the various denominations and interdenominational bodies in the interest of economy and efficiency.

"e) We recommend that in this coming year a preliminary inquiry be made of the possibility of bringing about closer relations between the various young people's societies, looking toward the establishment of a united young people's movement.

"f) We commend the cooperative work now being done in the field of religious education, but we feel that it should be greatly extended and that it should be applied to all ages and groups. We suggest to the International Council of Religious Education the preparation of suitable courses dealing with church unity.

"g) We believe that a great service may be rendered by our existing religious journals by enlisting the support of their readers and of other journals in church unity.

"h) We recommend that as an aid in creating the mind to unity, which is our greatest present need, the widest publicity be given to the gains which will result from the consolidation of our at present divided resources.

"i) We rejoice in the growing interest of our seminary students in the movement for unity, and we recommend to all seminaries that this movement be adequately studied in the seminaries and that provision be made through extension courses on a wide scale for in-

forming the ministers who have already been graduated as to what is being done in this field.

"j) In view of the fact that 1930 marks the closing year of the nineteenth centenary of the public ministry of Jesus as well as the nineteenth centenary of Pentecost, we recommend to the appropriate denominational and interdenominational agencies the propriety of making provisions in their programs for conference, study, and prayer regarding church unity."

These suggestions, as the reader sees, furnish a practical and effective working basis for the accomplishing of church unity. They are thorough and inclusive. They enlist every agency within the Church in the interest of the movement — the religious journals, the theological seminaries with their professors, students, and graduates, the young people's societies, the lay workers of the churches, the mission councils, etc. They suggest ways and means by which the movement may easily be accomplished. If the elaborate and efficient machinery is once put into action, few denominations will be able to resist. The machinery will destroy the mechanical resistance, the plea for the movement "in the name of Christ," the moral resistance.

If the movement were sponsored by confessing Christians and if loyalty to God's Word and adherence to the distinctive tenets of the Christian religion were made the *sine qua non* of church unity, every Christian would certainly hail the plan with joy. But, alas, the movement is a scheme that aims at the destruction of Christianity. The Federal Council, which stands behind it, is controlled by leaders who are avowed liberalists; the community-church movement, which furthers it, stands for repudiation of all specifically Christian principles; the Christian Herald Institute of Religion, in which the church-unity movement at present is centered, is under the direction of men like Fosdick, Poling, and Cadman, whose Modernism is notorious. Under these conditions the church-unity movement can be viewed by loyal Christians only with the greatest alarm. It sounds the death-knell to confessional Christianity. If it succeeds, Modernism will have gained the decisive victory for which it has striven so long and earnestly. The paganizing of the churches will be complete. MUELLER.

Intellectualism No Safeguard against Superstition. — The futility of the view that more intensive and comprehensive education and development of the faculties of the mind will prove an effectual antidote against all sorts of nostrums in spiritual matters is well brought out in an editorial of the *Watchman-Examiner* on the subject "Imposture and Credulity." Since the editorial is informing and faith-strengthening, we take pleasure in reprinting it here: —

"It is often said that this is an age of skepticism. There are grounds for the affirmation. On the other hand, there are facts that indicate that the present is a time of easy belief as truly as the 'ages of faith,' so called.

"It is in the last century that Mormonism has flourished. But this is an imposture so gigantic that history affords hardly a single

parallel. Nor can it be said that the Mormons are all fools or knaves. The Mormon Church is made up of men as intelligent and conscientious as those who cowered before the Pope in the Middle Ages or who believed in witches in Puritan times.

"Within the past century the Rochester knockings gave rise to modern spiritism. The number of its believers has often been greatly overstated, but nevertheless it is a movement very remarkable in its extent. Among these believers are hard-headed business men, judges of our courts, prominent teachers, and others from the more intelligent classes.

"It is in the last fifty years that there arose the wild system of 'Oriental Theosophy,' which has found supporters among literary and scientific men. Mind cure, with all its absurdities, has come to the front also in the past half-century, and its ideas have been favorably received by hosts of people, including large numbers who are as intelligent as the average. The human capacity for belief has been by no means exhausted. In the Roman Catholic Church the alleged miracles at the fountain of Lourdes are ever with us.

"Extravagant and absurd systems of belief have never obtained readier acceptance than they find in our day. If any new Joseph Smith has more golden plates and miraculous vision glasses by which to give new light to the world, now is as good a time as any for him to set afloat his new imposture. It is by no means impossible that those who are living will see Europe and America swept by powerful and strange delusions, as Mohammedanism swept Asia 1,200 years ago. Men are as ready to believe error to-day as they have ever been.

"With this comes the fact that they are as ready as they have ever been to believe the truth, even though it comprehends supernatural mysteries. As even skeptical observers recognize, man has a religious nature. He intuitively perceives that there are more things in heaven and earth than are dreamed of in a purely rationalistic philosophy. The erroneous systems of which we have spoken have gained acceptance because they embody the great truth that there is a universe above that of the physical world about us. Men are as ready as ever to recognize the supernatural, and the truth therefore may be preached with as much success as in earlier days."

When the writer speaks of men being ready to believe the Gospel, this must, of course, not be interpreted as implying a denial of natural depravity, but merely as emphasizing the religious bent and knowledge man possesses by nature. A.

Witchcraft. — The daily press has lately noticed the workings of witchcraft as practised in the back country of Pennsylvania and in other, more "enlightened," communities. The accounts have been rather meager. W. B. Seabrook has been investigating the Voodoo religion and the sorcery practised in Haiti and gives a full account of these matters in his book *The Magic Island,* published in 1929. Some day he may investigate conditions in Pennsylvania, New York, and St. Louis. Mr. Seabrook is, theologically, neither a Fundamentalist nor an orthodoxist. He writes: "It is not my intention to gloss over the fact that actual human sacrifice is also an occasional

integral part of the Voodoo ritual in Haiti. Blood sacrifice, which includes even that of human beings and sometimes of gods, is, and always has been, an integral part of nearly all strong primitive religions, of no matter what race or color, including the Egyptian, Greek, Roman, Druid, Hebrew, and Christian. . . . I have described no human sacrifice in the pages of this book solely for the reason that I never saw one. If I had lived for many years instead of months with Maman Célie (a *mamaloi,* a woman thoroughly instructed in the rites of Voodoo) in the mountains, it is probable that I should have seen one. Such sacrifices, however, Maman Célie tells me, are rare and performed only under stress of seemingly dire necessity. . . . Cadeus Bellegarde was a *papaloi,* turned criminal. The case was investigated in 1920 at a United States Marine Corps provost court hearing at Mirebalais. . . . In the course of the hearing, twenty-seven peasants testified that at various times between 1916 and 1918 they had been present at human sacrifices made by Cadeus Bellegarde in which the blood of the victims was drunk and their flesh eaten. . . . I repeat that even the peasants who believed with utmost sincerity in the Voodoo blood sacrificial cult, even old *hougans* (a sort of Voodoo high priests), who had themselves participated in human sacrifice and perhaps would do so again, considered this Cadeus Bellegarde not to be a true priest, but rather a criminal and murderer.

"Voodoo is primarily and basically a form of worship and its magic, its sorcery, its witchcraft (I am speaking technically now), is only a secondary, collateral, sometimes sinisterly twisted by-product of Voodoo as a faith, precisely as the same thing was true in Catholic Medieval Europe."

"Catherine (Maman Célie's youngest unmarried daughter) began to protest in a dull sort of angry, whining way when they forced her down on her knees before the lighted candles. The *papaloi* wound round her forehead red ribbons like those which had been fastened around the horns of the goat, and Maman Célie, no longer as a mourning mother, but as an officiating priestess, with rigid face, aided in pouring the oil and wine on the girl's head, feet, hands, and breast. . . . The ceremony of substitution, when it came, was pure, effective magic, of a potency which I have never seen equaled in a dervish monastery or anywhere. . . . The *papaloi,* monotonously chanting, endlessly repeating, 'Damballa calls you, Damballa calls you,' stood facing the altar with his arms outstretched above their two heads. The girl was now on her hands and knees in the attitude of a quadruped, directly facing the goat, so that their heads and eyes were on a level, less than ten inches apart, and thus they stared fixedly into each other's eyes, while the *papaloi's* hands weaved slowly, ceaselessly above their foreheads. By shifting slightly, I could see the big, wide, pale-blue, staring eyes of the goat and the big, black, staring eyes of the girl, and I could have almost sworn that the black eyes were gradually, mysteriously becoming those of a dumb beast, while a human soul was beginning to peer out through the blue. But dismiss that, and still I tell you that pure magic was here at work, that something

very real and fearful was occurring. For as the priest wove his ceaseless incantations, the girl began a low, piteous bleating in which there was nothing, absolutely nothing, human; and soon a thing infinitely more unnatural occurred — the goat was moaning and crying like a human child. I believe that through my Druse and Yezdi accounts I have earned a deserved reputation for being not too credulous in the face of marvels. But I was in the presence now of a thing that could not be denied. Old magic was here at work, and it worked appallingly. What difference does it make whether we call it supernatural or merely supernormal? What difference does it make if we say that the girl was drugged — as I suspect she was — or that both were hypnotized? Of course they were, if you like. And what then? We live surrounded by mysteries and imagine that by inventing names we explain them. . . . As the girl nibbled thus, the *papaloi* said in a hushed, but wholly matter-of-fact whisper, like a man who had finished a hard, solemn task and was glad to rest, *'Ça y est'* (There it is). The *papaloi* was now holding a machete, ground sharp and shining. Maman Célie, priestess, kneeling, held a *gamelle,* a wooden bowl. Its rim touched the goat's hairy chest and the girl's body, both their heads thrust forward above it. Neither seemed conscious of anything that was occurring, nor did the goat flinch when the *papaloi* laid his hand upon its horns. Nor did the goat utter any sound as the knife was drawn quickly, deeply across its throat. But at this instant, as the blood gushed like a fountain into the wooden bowl, the girl, with a shrill, piercing, then strangled bleat of agony, leaped, shuddered, and fell senseless before the altar. . . . The time had now come." A very old black man, not of our mountain, "beckoned me to kneel at last before the altar, and there was absolute silence. He was Voodoo of the Voodoo, but as he laid his hands upon my head, it was neither in creole that he spoke nor French nor even the almost forgotten language of old Guinea (Africa). I heard as in a dream, low, clear, and deep as the voices of old men rarely are, *'In nomine Patris et Filii et Spiritus Sancti. Amen.'* . . . Now the Voodoo chanting recommenced. They were beseeching Legba to open wide the gates for me; Damballa and Ayida, to receive me. . . . So the bowl itself was held to my lips and three times I drank. In physical fact, I was drinking the blood of a recently slain goat, but by some mysterious transubstantiation . . . I was drinking the blood of the girl Catherine who in the body of the goat had mysteriously died for me and for all miserable humanity from Léogane to Guinea. . . . Maman Célie sank down beside me and cried, 'Legba, Papa Legba, open wide the gate for this my little one.' "

Treating a girl said to be dying of brain fever, Maman Célie applied to her scalp a poultice made of certain leaves boiled in soapsuds, made prayers to Papa Loco and Papa Legba, traced a cross with her finger-tips on the girl's forehead, and murmured incantations. "Next day, the poultice having been changed every few hours, the girl's fever broke, and she subsequently recovered. I asked Maman Célie if she did not believe the treatment might have been just as

effective without the prayers and incantations. She was hurt with me, and I asked her pardon. She was sincere."

"In an article entitled 'White Magic and Black: The Jungle Science of Dutch Guiana,' published in *Harper's Monthly Magazine* in 1927, John W. Vandercook wrote: 'Magic is the great reality of the jungle. Magic saves. Then it is white. Magic kills. Then it is black. It is the science of the jungle. The way of an enemy is never direct. Sometimes a Bush Negro, out of jealousy, anger, or fear, wishes another dead. So he sets his fetishes against his enemy, invokes the *winti* of the bush to set upon him and destroy him. It is dangerous business, for the murderer knows that in time he will himself be almost inevitably destroyed. But there are stronger passions even than fear.'"

"Maman Célie was sent for to help discover who the thief was who had stolen a jug of money from a habitation across the gorge. . . . Inside the circle, she traced four small crosses, cut from a bush two switches that were covered with twigs, placed a chair in the center of the circle, and sat in it, holding the two switches. She then got the old man to recite slowly in singsong the names of the five or six suspects there present. As each name was called, she crossed the two switches behind the leg of the chair, and then drew them forward, pressed against the leg of the chair and against each other, muttering meanwhile. I was told that, when the name of the thief was called, the twigs of the two switches drawn across each other would become tightly entangled. Three or four times the process was repeated while all the names were run through. Finally the twigs tangled and caught solidly at the name of a fifteen-year-old boy called Ti Pierre, there present, a nephew who lived in a neighboring *caille* on the habitation. He first protested his innocence, but under a whipping confessed and returned part of the money."

"On May 9, 1920, General Benoit Batraville, then commander of the caco revolutionary forces, was killed in an engagement between cacos and American marines. He had never been a *papaloi,* or Voodoo priest, but was generally believed among his followers to be a *bocor,* or sorcerer, and was apparently a member of the *culte des morts.* He was also a devout Catholic. A booklet of secret formulas, written by himself in creole, was found upon the body. The following excerpts are translated literally: *To call up spirits.* Arriving at a crossroads at midnight on a Friday, get a candle made of honey wax or ox tallow and swallow's liver, which you will light on that corner in the name of Belzebuth, saying: 'Belzebuth, I am calling you to me in order that you may acquaint me with (such and such a thing) this very moment.' You will then fire one shot, the gun to be loaded with incense and dirt, putting the dirt on top of the counter-load. Fire to the east saying: 'Upon the thunder's rumbling, may all things of the earth kneel down. May Puer, Agrippa Berke, Astaroth, spare me. Amen.' *To revive a strangling beast.* Make the sign of the cross, and also make the sign of the cross on the animal's forehead, saying these words: 'God who is born. God who died. God who came to life again. God who was crucified. God who was

hanged.' Pull the animal's tail three times in the name of Atogu Gaspard. Amen." There are thirty-three formulas given.

"Maman Célie said and believed it was magic (when she cured the dying girl and caught a thief). . . . The scientific-minded Carrel, after his long stay at Lourdes, came away convinced that there were invisible powers unknown to any science at work there, and that the probable power of immaterial emanations to produce constructive or destructive changes in material substances, for instance, the human body, was a thing which saints still knew more about than savants. When such things occur at holy shrines, they are called miracles; when they occur in a psychological laboratory, they are called science; when they occur in the Haitian jungle, they are called Voodoo magic."

It does not appear whether Mr. Seabrook accepts the Biblical teaching on the diabolical character of witchcraft. But it is clear that he finds sorcery to be more than harmless humbug. His account is not inspired and infallible. And those who deny the existence of Satan are bound to deny the accuracy of Mr. Seabrook's observations and the validity of his conclusions. But he who accepts Deut. 18, 10—12; Acts 19, 13—19; 2 Thess. 2, 9, and the related passages as inspired and infallible will not be overmuch inclined to argue with him. E.

No Contradiction between Science and the Bible. — *The Australian Lutheran* writes: —

"According to the *Melbourne Herald,* Sir John Ambrose Fleming, the famous scientist, electrical and wireless authority in England, has affirmed his faith in Biblical miracles. Sir John Fleming, who is eighty years old, has been intimately associated with all the great applications of electrical science during the last twenty-five years — the telephone, electric lighting, and wireless telegraphy. He is the inventor of the Thermionic valve, which has revolutionized wireless telegraphy and has also made wireless telephony possible. He was editor of the electric section of the *Britannica,* wrote twenty-five of the articles for the eleventh edition, and is also the author of many works on electrical telephony and wireless research. He is quoted as having stated that there is unbreakable testimony in favor of the Resurrection. He also said: 'The Bible has the remarkable power of establishing its historical accuracy. Many of its miracles do not seem the reversal of natural laws, but a guidance of them for divine purposes. When scientists by the use of the electromagnet can make a heavy ring float in the air, why question the story of Elisha floating an ax-head on water? The most trustworthy authorities believe that the Gospel is broadly based on historic facts. We must choose between the impregnable rock of the Scripture and the slipping sands of evolutionary hypothesis. Apart from supernatural gifts the future holds no promise of a final conquest over the ills of the flesh.' Many people think that in order to be scientific you must reject the Bible, but true science and faith are not inimical to each other." A.

Language Studies and Man's First Home. — In the *Sunday-school Times* Dr. M. G. Kyle, President of Xenia Theological Seminary and archeological editor of the periodical just named, writes:

"Excavations at Ur of the Chaldees, like those at Schechem and Beth Shean, have not yet been fully reported for this season. However, some philological discoveries on the opposite side of the world strangely come to tell of remarkable coincidences, to say the least. Shall we not rather think of them as parallel facts and of God's good providence?

"I have already referred to the striking resemblance between the steepled tower temple of Chichen Itsa, in Yucatan, and the Ziggurat of Babylonia, one example of which has been uncovered at Ur. It has raised the question whether the resemblance is but a parallel development of architecture, whose possibilities are limited in number, or whether there be some historical connection by way of Bering Strait, China, Afghanistan, and the Euphrates Valley. Now philological studies have developed the fact that in Polynesia, which lies midway between the Euphrates Valley and Central America, there is an affinity, which seems much more than a coincidence, between the Polynesian and the American languages, on the one hand, and the Polynesian and the ancient Sumerian of Babylonia, on the other. More and more the discoveries in artifacts, in language, and in routes of migration point to the western valley of Asia and to the words of the Book, 'Of one blood.'" MUELLER.

Is Modernism on the Wane? — It is pleasant to be an optimist, but at times quite ruinous, too. This commonplace remark may serve as an introduction to the following words of *The Southern Methodist,* a Fundamentalist journal: —

"Every now and then we receive a communication asking us if we do not think that Modernism is on the wane in our nation, and some sound religious journals have publicly suggested that such is the case. We have been able to discern no indications that this is true, much as it would delight us to do so. The Princeton development certainly does not point to any decrease of strength or any recession of activity upon the part of the proponents of the new evolutionary religion. They dominate nearly all the larger Protestant denominations of the North and are making increasing inroads in those of the South. There is no sense in belittling the gravity of the situation. On the contrary, it behooves those who believe in the revealed religion of the Bible to be up and doing everywhere. The objectives of the Modernists are perfectly obvious. They are: first, to make the churches 'inclusive' in all their institutions and agencies — Modernism and Evangelicalism being accorded equal recognition; and, secondly, after this has been done, to transform them gradually into out-and-out Modernist bodies.

"The deadliest peril of true Christianity to-day is that of compromising with the counterfeit religion that has sprung up and which is seeking to masquerade as a new and better form of Christianity. For the churches of Christ to tolerate this piously parading type of unbelief and give it shelter and work in unison with it, is to be destroyed by it. What is needed is for the line to be sharply drawn against it and a state of separation from it strictly maintained, even if to do that God's people have to come out of the churches that

their fathers have builded and 'camp beneath God's kindly stars.' Never should we consent to let the Modernists' scheme of transforming church organizations in a manner so insidious that there will be no divisions and that they will receive the support of all the members be put over. Division is not an evil thing if it be necessary to preserve the purity of the Gospel; but union purchased at the cost of the mutilation of that Gospel is traitorous and ruinous." A.

Shall We Scrap the Word "Heathen"? — Modernists insist that the time has come when the term *heathen* must be scrapped as a misnomer which is both meaningless and offensive. The *Sunday-school Times* (Aug. 17) takes up the question and comments editorially: "Shall we sing Heber's line 'The *non-Christian* in his blindness bows down to wood and stone,' and Miss Havergal's 'Tell it out among the *non-Christians* that the Lord is King'? The time for that has far from come. Never was there so much heathenism in the world as to-day. Dr. Pauline Jeffery of the Union Missionary Medical School for Women, Vellore, India, writes of the disease and misery visible at the annual heathen festival at Tirupurangundram: 'Never have I seen such a collection of diseased, distorted human beings assembled in one spot before. All conceivable and inconceivable ailments seemed to be there represented, and some who did not have diseases had devised them; for instance, some had buried a leg in the sand to make the crowd pity their deformities. Others had sharply flexed both knees and hidden their feet under their haunches and covered the knees with red-smeared rags to make it appear that they only had stumps of legs. Knowing that many of the really deformed and sick refused to be treated lest they lose their only source of income, I again pondered.' The nationalistic movement in India, with Gandhi's consent and cooperation, is insisting that the Hindu traditional medicine is more effective than modern European medicine. They have publications to defend this foolish view, and *The Ayurvedic Journal* maintains that Hindu medicine has attained absolute perfection. No, to deny the existence of heathenism and heathen is as senseless as Mrs. Eddy's denial of sin and sickness."

MUELLER.

A Defense of Foreign Missions. — Dr. Robert Speer, well known as a zealous advocate of missions, has written a book entitled *Are Foreign Missions Done For?* We submit some of his statements as found in the *Missionary Review of the World.* "The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to all men everywhere to take it as their own. It is theirs by the same title that makes it ours. . . . Dr. John L. Nevius was one of the most cautious and prudent of all the missionaries of the Church. I heard him say that he never had come home from China on a furlough without meeting ministers at home who regretted that they had not gone as missionaries, but that he never, in his long life, had met a foreign missionary who regretted having gone. . . . Compare the cost of foreign-mission medical service with medical service in the United States. Take one American hospital and compare it with the expense and work of the

89 hospitals and 122 dispensaries maintained by the Presbyterian Board. . . . It took $21 of benevolent gifts to care for one patient at home. Abroad each dollar given by the Church in the United States provided for seventy-five patients. . . . And yet foreign missions are called extravagant or inefficient." A.

The African Slave Trade. — On this bloody, revolting subject the *Christliche Apologete* prints an article which is quite humiliating to our modern civilization. The main facts presented there will here be given in a summary.

In 1442 Portuguese explorers brought a dozen Negroes to Lisbon, whom they, without any provocation, had kidnaped. Under the pretext of leading members of the colored race to Christ further expeditions were organized by the Portuguese, which killed and captured inhabitants of Africa ad *majorem Dei gloriam*. Lagos, in South Portugal, soon got to be the center of a flourishing slave-trade. When, after the discovery of America, it was found that the aborigines of the new continent were not fit for hard work, Negro slaves were imported, the Spaniards contracting with the Portuguese for the pounds of human flesh they needed. In 1562 John Hawkins became the English representative in this shocking business. The ship given him for this purpose by Queen Elizabeth, sad to say, bore the name Jesus. In the course of time, Dutch, French, Swedish, Danish, and Prussian ships found it profitable to enter this trade. Of the terrific extent of the slave-trade the following figures will give the reader some conception. From 1706 to 1756, on an average, 70,000 slaves a year were brought to America, or a total of 3,500,000. Liverpool was the chief English port for the slave-trade; from 1783 to 1793, 921 Liverpool ships were used for the transportation of slaves. But England likewise furnished the chief opponent of slavery, the famous orator William Wilberforce, whose untiring efforts finally brought about a change in public sentiment on this subject. But slavery has not yet disappeared. A certain Professor Schwarz wrote in 1926: "The greatest horrors of the slave-trade still exist in Portuguese Africa. In Table Bay I saw a shipload of slaves, who from the Eastern coast were transported to the Cocos Islands. In the West I saw a village which had but recently been pillaged — the old people and children had been massacred, the young people had been sent to the coast as slaves." Major Henry Darley of the English army wrote, likewise in 1926: "With consternation I saw an unbroken chain of slaves, the men tied to teach other, the women and children walking aside of them. The number appeared endless. About four days it took them to march past me. On the first two days I counted 6,000. Never before did I behold such a heartrending sight. It was worse than war."

The number of slaves in the world is estimated as still amounting to about five million. Whatever view one may take of slavery in the abstract, it is a terrible blot on our civilization that cruelties like the ones alluded to above can still happen in countries supposed to be controlled by Christian nations. A.

BOOK REVIEW.

Light in the Dark Belt. By *Rosa Young.* 148 pages, 5¼×7½. 80 cts.
David Livingstone. By *W. G. Polack.* Vol. VII of *Men and Missions.* 107 pages. 50 cts. (Concordia Publishing House, St. Louis, Mo.)

Are you looking for some good new books for Christmas? Here they are. Both of these books will make good Christmas presents for children, young people, or adults. Rosa Young tells her own story and that of our Lutheran mission among the colored in the Black Belt of Alabama. She tells it in a fascinating and inspiring way: the sad conditions found among the people of her race, the wonderful ways of God, her love for Christ and her self-sacrificing love for her people, and her appreciation of the Lutheran Church and its doctrines. — Professor Polack tells the story of David Livingstone, who at the age of ten worked in a cotton-mill from six o'clock in the morning till eight o'clock at night, attended night-school from eight to ten, and from ten to twelve at midnight read and studied, and who at the age of sixteen desired to become a missionary, and, after getting his theological and medical training at the University of Glasgow, sailed for Africa as a missionary and explorer. — Both stories tell us how God at times uses one single person to accomplish great things in His kingdom. No one can read either one of these two stories without being strengthened in his faith and encouraged to larger missionary efforts on behalf of a world lost in sin, but redeemed by Christ. These two books present two truly wonderful stories glorifying the grace of God given us in the Savior born at Bethlehem. The two books ought to have a large sale at this season of the year. J. H. C. F.

Summary of United States History and Civil Government. By *H. B. Fehner, M. A.* 112 pages, 50 cts. (Concordia Publishing House, St. Louis, Mo.)

This is an unpretentious, but very valuable little book. The first part, on the History of the United States, was first written by the author in 1905, when he was a schoolteacher in Cleveland, O. In 1908 he added the second part, on Civil Government. Both are now bound into one book and have been so favorably received that the seventh edition has just left the press. It is brought up to date, including Hoover's administration. A complete text of the Declaration of Independence and the Constitution of the United States is printed. Out of the schoolroom it will well serve as a reference book and a book for ready review of some things that have been forgotten and yet are important to know. J. H. C. F.

The Glorious Dawn. A Christmas Cantata. Music by *E. H. Brunn, B. M.* Words by *C. L. Wind.* 56 pages, 6⅞×10. Single copy, 90 cts.; in dozen lots, 72 cts. a copy. (Concordia Publishing House, St. Louis, Mo.)

This is a new Christmas cantata by a new composer. It has a good text, pleasing harmony, choir and solo parts, parts for a male chorus and for a children's chorus, all of which is preceded by, and interspersed with, special organ music and old Christmas melodies. The rendition of this cantata will be a fine Christmas offering of an ambitious choir and choir-leader. J. H. C. F.

Holy Night. Children's Christmas Service. Compiled by *H. F. Bade* and *Theo. Struckmeyer.* 16 pages, 4¾×7¼. Per copy, 5 cts.; dozen, 50 cts.; 100, $3.50. (Concordia Publishing House, St. Louis, Mo.)

As Christmas again approaches, pastors and teachers will look about for a new Christmas program which will guide the children in telling the same old Gospel of the Savior's birth. *Holy Night* is such a program, containing questions and anwers, recitations and songs, and at the very beginning of the program — we like this arrangement very much — an address by the pastor. J. H. C. F.

A Brief Survey of Scripture. By *Frank E. Gaebelein, M. A.*, 456 Fourth Ave., New York City. 90 pages, 5×7½. 75 cts.

The author, who is head master of a private school for boys on Long Island and son of the well-known Fundamentalist writer and lecturer, proposes the thesis that the Bible structurally falls into five great natural divisions, or "Pentateuchs," and each of these again into five major groups. He believes that in this underlying structure there is proof for the divine origin of the Bible. A brief analysis of the various books is given, valuable even if one does not accept the author's major thesis. G.

Die Weltanschauung der Bibel. Von *Karl Heim.* Fuenfte Auflage. M. 2.40; bound, M. 3.50. (A. Deichertsche Verlagsbuchhandlung, Dr. Werner Scholl, Leipzig.)

Among the apologetic books that have appeared during the last ten years or so this is one of the most appealing. Written in a lucid, virile style, facing the issues with true frankness, the treatise can prove helpful in the present conflict with unbelief. But it requires discerning readers. Conservative Lutherans will see with regret that the author does not accept the verbal inspiration of the Scriptures and is willing to discount the Genesis narrative of creation and of the fall of man, distinguishing between the outward form of the account and its divine content. He furthermore criticizes the teaching of the *satisfactio vicaria*, holding that expressions describing Jesus as our Substitute and our Sacrifice are figurative and merely rest on analogies which must not be pressed. In his view we cannot go further than say: "Jesus has done for us what we could not do." His opposition to the old Lutheran teaching in the last analysis is due to unwillingness to accept the plain statements of Scripture. Every now and then a strong statement is found combating Pelagianism, materialism, and atheism, respectively. A.

The System Bible Study. Being an Effort to Give the Most Complete, the Most Concise, and the Most Useful Book of Classified Bible Helps. By Many of the World's Greatest Bible Scholars. Revised and enlarged edition of 1927. (The System Bible Company, Chicago, Ill.)

It is reassuring to see that in spite of the blatant opposition to the Holy Scriptures, so much in evidence these days, the holy Book itself continues to rule, and new editions of it and helps for its understanding are constantly being issued. The book before us is intended, as the introduction says, to equip Bible students with Scriptural knowledge and Scriptural

power. It is not a Bible, but a book about the Bible. In various respects it is an excellent work. The binding is superb and the print good. Among the men that contributed to this volume are some of America's foremost Bible scholars. We find among them Dr. Henry E. Jacobs of Mount Airy, Dr. J. A. Faulkner of Drew Theological Seminary, Dr. G. Campbell Morgan of England, and, representing the faculty of the Baptist Theological Seminary at Louisville, Ky., such well-known men as the late Dr. Mullins, Dr. Robertson, and the present president, Dr. Sampey. The book presents much historical information that is of great value to the Bible student. In fact, the first section of the book may be called an abridged Bible dictionary. At the end of this section we have several good maps and recent photographs of Bible lands that are exceedingly worth while. The second section of the book has the heading "Classified Scriptures." It has grouped, for instance, the laws of the Bible, general prophecies and their fulfilment, prophecies concerning Jesus and their fulfilment, the four gospels paralleled (the Gospel harmony by A. T. Robertson), the interwoven gospels, or the four-in-one gospel, etc. Next follows a part containing these three subdivisions: "How to Study the Bible and How to Teach the Bible"; "The Story between the Testaments"; "Differences between the Versions." Finally, there is a part of which the subdivisions are "Character-building and Moral Philosophy" and "An Index Covering Subjects throughout the Work."

To us the most useful sections seem to be the Bible dictionary (called "Historical Digest"), the chronological charts, the recent photographs, and the harmony of the four gospels. Unfortunately the work is not without its defects. While the little article on the Lord's Supper correctly sets forth the Scripture doctrine, being written by Dr. Jacobs, the paragraph on Baptism plainly bears the Reformed stamp. We are told there that Baptism is "symbolic of regeneration"; that "it signifies the forgiveness of sin." The great truth that it washes away sin is not brought out. In the "Historical Digest" the discussion of the various books of the Bible is not altogether free from Modernistic leaven. Concerning the first chapter of Genesis we read, for instance: "The fact that the creation of the sun is placed in the fourth day is proof that we do not have in this chapter a strictly scientific account of the events sketched; for no modern scientist would place the creation of the sun after that of the earth. While the scientist must admire much in this sketch of the creative process as anticipating some of the views of modern students of nature, he would not interpret the Hebrew story as a cold and scientifically accurate account of the order of events." On the authorship of the Book of Ecclesiastes we read: "The Book of Ecclesiastes was written by Solomon or by some one who impersonated Solomon and drew the lesson of his experience. Critical opinion is almost unanimous in placing the author very late among Old Testament writers; not earlier than 400 and probably as late as 200 B. C." Dr. Sampey, the writer of the above statements, apparently did not perceive that such remarks impugn the inerrancy of the Holy Scriptures. Parts of the book rather deserve to be classified as sacred rhetoric than as Bible helps. This is true, for instance, of the section by G. Campbell Morgan on the subject: "How to Study and How to Teach the Bible." Here we first meet with preliminary considerations, classified thus: "A. As to the Bible, it is: 1) religious, 2) dual, 3) triple, 4) multiple, 5) unified. B. As to the

study, it requires: 1) honesty, 2) reverence, 3) diligence, 4) system, 5) response." The elaboration of these points is interesting, but to our mind has no place in a book like the one under consideration, being rather sermonic in character. — In one other respect the Bible student who purchases this volume is quite certain to be disappointed. At times he will be looking in vain for information which he expects to find here. Perhaps he wishes to ascertain what Bible scholars on the basis of Scripture say about Satan. Consulting the index, he will find that the book contains no article under this title. Turning to the Scripture quotations, he will find a section having the superscription "Satan," and here, it is true, there are printed many important passages of the New Testament that treat of Satan, or the devil; in another section he will find sayings of Satan; but that is all that is furnished him on this subject. Consulting the title "Devils," he will discover that very little information is submitted, and under the caption "Possessed with Devils," the "Historical Digest" even makes bold to say, without adding a word of correction: "It is thought by many that Jesus merely adopted the popular mode of speech in His age in speaking of demoniac possession and healed the unfortunate sufferers without sharing in the view commonly taken of their diseases." We see, then, that the book cannot receive our whole-hearted endorsement. Those who wish to use it have to do so with great care lest they be led into error. A.

The Church in History. By *Arthur Wilford Nagler*, Associate Professor of Church History in Garrett Biblical Institute. 468 pages. $3.00. (The Abingdon Press, New York.)

This volume represents a novel departure from the ordinary way in which compendia of church history are written. It is divided into two parts. In the first part the author gives a survey of church history from its beginning to the present time, while in the second he offers a series of studies of different aspects of Christianity as seen in its historical development, as for example: the significant institutions of the Church, the special aspects of its life and thought, the manifold influence bearing upon it, and the moral and spiritual forces it set in motion. Church history, treated in this way, ceases to be a mere chronicle of events and becomes a living, vital thing, full of interest to the reader. Of course, this treatment has also its serious faults; it is liable to be subjective, one-sided, and incomplete, and the picture presented to the student may be blurred. Nevertheless, Professor Nagler's book has many merits. It is based upon profound and extensive study and offers much valuable material, including the present time — Ritschl, Troeltsch, and even Karl Barth. In many instances, however, the author's judgment is woefully wrong and the evidence of prejudice manifest. As a sample we may offer his opinion of the Formula of Concord, a book held in high esteem by all confessional Lutherans. He writes: "What might be called an expansion of this standard confession [the Augsburg Confession] is known as the Formula of Concord, published in 1580. Even in its shorter form, the Epitome, it contains a very profuse explanation in scholastic terminology of disputed points in theology, closing with a lengthy refutation of the heresies of the Anabaptists, the Schwenkfeldians, the New Arians, and the anti-Trinitarians. The Augsburg Confession vibrates with life, but here we begin to enter the

valley of doctrinal dry bones. The Confession is still a standard in practically all Lutheran churches; the Formula of Concord has sunk into deserved oblivion" (p. 350). Similar incorrect and harsh judgments may be traced to the author's evident repugnance to definite doctrinal and confessional statements. We regret that these blemishes mar the book, which in many respects is an excellent guide to the study of the history of the Christian Church. The bibliography appended shows that the author failed to study just those books which might have led him to a deeper appreciation of the great doctrines presented so well in the Formula of Concord.

MUELLER.

Church Profit-Making. Is It Right? Does It Pay? By *Frederick A. Agar.* 87 pages. $1.00. (Fleming H. Revell Company.)

In the foreword the author says: "There is a right and proper way in which God's moneys may be produced; on the other hand, there are ways of providing money for church purposes that are injurious and essentially wrong. It is the purpose of this book to help church-members to distinguish between proper production and the providing of moneys by means and methods that are distinctly wrong." We pass this book on to our readers and urge especially those whose churches are raising moneys by such schemes as fairs, sales, and the like, to give the book a careful reading. In the final analysis, the question to be answered is: What, in the eyes of the Lord, is *Christian giving?* The Lord has not left this question unanswered. The whole matter in reference to the support of the Church by God's children must be studied in the light of the Scriptures. While Mr. Agar's attitude over against the money-making schemes used by churches is right, we do miss the direct Scriptural reference in his discussion.

J. H. C. F.

Enlisting Laymen. Facts and Methods for Churchmen Concerned with Raising Spiritual Production. By *Frederick A. Agar.* 79 pages, 5¼×7¾. $1.00. (The Judson Press, Philadelphia.)

There are thought-provoking, inspiring, practical statements in this book. The purpose of the book is to persuade the entire membership of the local congregation to understand their privileges, opportunities, and responsibilities. The author points out that every Christian in the church has divine obligations, but that many are not making a real, sincere effort at fulfilling them. A few quotations from the book are herewith given: "Half of the members of the average church are neglected and allowed to drift without love and consequently without real care. In part this is the result of indifference, and in part it is the result of fear; but both the indifference and the fear find their cause in a failure to love one another." "The average local church falters as it comes to dealing with its members, and despite the wealth of Scriptural teaching and the real ability of the people to give some money, it can still be said that at least half the members fail to contribute anything for any purpose within the life of the church." "In the New Testament there are found some seventy-seven passages of Scripture that refer to the disciplining of church-members." "In spiritual affairs machinery must never take the place of personal ministries. A lot of love and personal work with just a little machinery is the

high road to victory." We cannot, of course, agree that tithing is *commanded* also in the New Testament, nor can we subscribe to such a statement as this: "A constant week-by-week stewardship acknowledgment of the Lordship of Jesus Christ by the payment of moneys, 'as God hath prospered you,' is surely just as important and uplifting as remembering Christ through the picture of His broken body and shed blood."

J. H. C. F.

Principles of Effective Speaking. By *William Phillips Sandford* and *Willard Hayes Yeager.* 416 pages, 5×7¾. $2.25. (Thomas Nelson and Sons, New York.)

A preacher of the Gospel need not be a good elocutionist or a great orator, but he must be a good public speaker. His work in the pulpit demands this. A sermon may be ever so good in reference to its construction and its contents, yet it will not serve its purpose if it is poorly delivered. Good speaking is an art which must be learned. It requires, of course, a certain amount of natural ability; the natural ability, however, must be developed along the right lines. The book *Principles of Effective Speaking,* not long off the press, has been written by two instructors at the University of Illinois. It is herewith recommended to preachers. In the preface the authors say: "We have tried to write an inclusive elementary text, which gives consideration to all of the phases of content, composition, and delivery in proportion to what we believe to be their relative importance." In the table of contents we find such chapter-heads as the following: Audience Analysis and Control, Elements of Interestingness, Special Speech Devices, Fundamentals of Delivery, The Speaking Voice. It is noteworthy that a book on public speaking does not treat simply the delivery, but in connection therewith the speech structure. The reason is that good delivery requires the right kind of, and the most careful, preparation.

J. H. C. F.

The Christian Motive and Method in Stewardship. By *Henry Burton Trimble.* 227 pages, 5¼×7½. $1.00. (Cokesbury Press, Nashville, Tenn.)

In paging through this book and reading portions of it, we fail to find that the author makes that motive of Christian stewardship stand out of which Paul speaks 2 Cor. 8, 8. 9: "Prove the sincerity of your love; for ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor that ye through His poverty might be rich." The author says: "A whole philosophy of history is contained in the sixteenth verse of the third chapter of John. A God of infinite love is seeking the redemption of the world through the voluntary response and loyalty of persons to that ideal of God. Such a conception at once removes God from the category of the negative, the reposeful, and the inactive and regards His presence in the world as that of a benevolent Being of infinite compassion, employing His resources for the accomplishment of a task worthy of Himself, both in magnitude and in quality of work to be done."

J. H. C. F.

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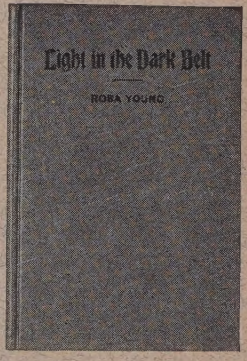
Professor Graebner in the *Lutheran Witness,* No. 20 (October 1), 1929.



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